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Times of Jesus the Messiah, that his utterances on these questions cannot fail to be of interest and authority. He holds to the Mosaic origin of the Pentateuch, and gives many keen thrusts at the theory of Wellhausen. The difficulties of that theory are presented; the complete unlikelihood of such a literary mosaic as Wellhausen regards the Pentateuch; the absurdity of the final redactor leaving so many contradictions, if these really existed; why also was the Priest-code introduced as the law of Moses, if differing so from legislation already received as Mosaic? or if introduced, why was the older, antiquated code retained? why called Mosaic? why inserted in the Pentateuch? The laws and arrangements of the Pentateuch relative to trade, property and the administration of justice and attendance upon the feasts, are shown also to be foreign to the circumstances of Israel at any other time than that of their entrance into Canaan. But of special value are Dr. Edersheim's views on prophecy and the relation of the Old Testament to the New, and his emphasis of the idea of the kingdom of God. "The whole Old Testament is prophetic. Special predictions form only a part, although an organic part of the prophetic Scriptures." (P. 24.) The prophet is not a mere foreteller of future events; prophecy is not identical with prediction. Nor on the other hand is the prophet a mere teacher, one who admonishes and warns. Nor is there yet a combination of these two elements, the predictive and paranetic, but a welding of them into one. The prophet occupies the divine standpoint, where there is neither past, present, nor future. (P. 126.) All prophecy has also the moral and spiritual elements as its basis and essential quality. Prophets foretold not only what came to pass, but in order that it might not come to pass. (Pp. 140, 152.) Dr. Edersheim is thus seen to be no narrow literalist in his interpretation of prophecy. He belongs to that school which find in the Old Testament ideas which have repeated and successive fulfillments in the unfolding of God's purpose and plan. "The fundamental idea does not change, but it unfolds and applies itself under ever-changing and enlarging circumstances, developing from particularism into universalism; from the more realistic preparatory presentation to the spiritual which underlay it and to which it pointed; from Hebrewism to the world-kingdom of God." (P. 185.)

We regret that these views on prophecy were not presented in a more scientific form with copious illustrations from Scripture. Had this been done, this work would have become a standard of permanent value. Now, since the lectures are given as delivered over a period of four years, it is marred by diffuseness and repetition and a lack of unity. Indeed it is partially a treatise on the Pentateuchal question and partially on Messianic prophecy. No full outlines of the lectures are given, and there is no index. These are serious deficiencies.

THE HEBREW FEASTS.*

Biblical criticism of solid value depends upon a fair, honest and thorough examination of the subject studied. Absolute freedom from bias may be an impossibility, but when a theory like that of Wellhausen is under consideration, treating, as it does, with the make-up of the entire Old Testament, not the tendency of the theory, but the facts of the theory must be candidly sifted and

* THE NEWTON LECTURES for 1885. THE HEBREW FEASTS in their relation to recent hypotheses concerning the Pentateuch. By William H. Green, Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers. \$1.50.

weighed. Moreover, such a theory, covering so much ground, and dependent upon so many minute elements, cannot be examined carefully as a whole. It demands the application of the lens part by part. cursory examinations of the whole field resulting in broad generalization, may have a general value, giving a general idea of the theory, its weakness and its strength, but monographs are far more satisfactory. And if such monographs attempt to remove some one of the strongest arguments of the theory, the work done is the more highly to be commended. Pecking away at the arch may destroy it in time, but destroy the keystone and the rest will fall of itself.

Such is the purpose of Professor Green in these lectures. He was invited by the faculty of Newton, through the liberality of the Hon. Warren Merrill, A. M., to give the students the benefit of his knowledge of the so-called Pentateuchal question. Instead of surveying the whole field, he selected the Hebrew Feasts, one of the most important and at the same time one of the most difficult of the points of attack. In his own language, "Two reasons led to the selection of this point for more particular discussion. First, the Feasts are alleged to be one of its main props, and to afford the clearest proof that the various Pentateuchal laws belong to different eras and represent distinct stages in the religious life of the people. And secondly, while the critical views respecting the Sanctuary, the Sacrifice, and the Priesthood have been vigorously and successfully assailed, proportionate prominence has not been given by the opponents of the hypothesis to the matter of the Feasts."

We welcome these lectures as a valuable contribution to burning questions. As yet there have been few monographs in reply to the Newer Criticism. Bredenkamp's "Gesetz und Propheten," König's "Religious History of Israel," A. P. Bissell's "The Law of Asylum in Israel," are excellent in their sphere, but they treat of the less urgent difficulties. Professor Green puts his shoulder against one of the strong pillars in the new structure. So long ago as 1835, Leopold George, in his "Die Aelteren Jüdischen Feste," etc., made the Feasts the *point d'appui* in the controversy, and so far as we are informed, he has never been answered with much thoroughness. This needed work has now been performed, and conservative students of the Old Testament will be benefited by the result.

Professor Green's style is clear and compact, and his thought necessarily dense: too compact for easy listening, too dense for easy thinking. But if the student, Bible in hand, will follow him and verify him, he will feel that he is following one who has traversed the ground many times and knows the way he takes. All of his difficulties may not be removed, certainly not such difficulties as are not germane to the topic in hand, but he will find himself helped, and be taught the true method in biblical criticism. Lectures II., III. and IV. are admirable specimens of how to do it.

The lectures may be a little too plethoric with the opinions of various critics; a discussion of the theme from the standpoint of some one eminent advocate of the theory antagonized might avoid some confusion in the mind of the reader, but the school of critics here considered differ so much among themselves, they must be slain, if at all, one by one. This, however, is a minor criticism. The lectures are worthy of the man and his subject.